reaſon of man—the homage of paſſion. Man, accuſtomed to bow down to power in his ſavage ſtate, can ſeldom diveſt himſelf of this barbarous prejudice, even when civilization determines how much ſuperior mental is to bodily ſtrength; and his reaſon is clouded by theſe crude opinions, even when he thinks of the Deity.—His omnipotence is made to ſwallow up, or preſide over his other attributes, and thoſe mortals are ſuppoſed to limit his power irreverently, who think that it muſt be regulated by his wiſdom.

I diſclaim that ſpecious humility which, after inveſtigating nature, ſtops at the author.—The High and Lofty One, who inhabiteth eternity, doubtleſs poſſeſſes many attributes of which we can form no conception; but reaſon tells me that they cannot claſh with thoſe I adore—and I am compelled to liſten to her voice.

It ſeems natural for man to ſearch for excellence, and either to trace it in the object that he worſhips, or blindly to inveſt it with perfection, as a garment. But what good effect can the latter mode of worſhip have on the moral conduct of a rational being? He bends to power; he adores a dark cloud,

which may open a bright proſpect to him, or burſt in angry, lawleſs fury, on his devoted head—he knows not why. And, ſuppoſing that the Deity acts from the vague impulſe of an undirected will, man muſt alſo follow his own, or act according to rules, deduced from principles which he diſclaims as irreverent. Into this dilemma have both enthuſiaſts and cooler thinkers fallen, when they laboured to free men from the wholeſome reſtraints which a juſt conception of the character of God impoſes.

It is not impious thus to ſcan the attributes of the Almighty: in fact, who can avoid it that exerciſes his faculties? For to love God as the fountain of wiſdom, goodneſs, and power, appears to be the only worſhip uſeful to a being who wiſhes to acquire either virtue or knowledge. A blind unſettled affection may, like human paſſions, occupy the mind and warm the heart, whilſt, to do juſtice, love mercy, and walk humbly with our God, is forgotten. I ſhall purſue this ſubject ſtill further, when I conſider religion in a light oppoſite to that recommended by Dr. Gregory, who treats it as a matter of ſentiment or taſte.